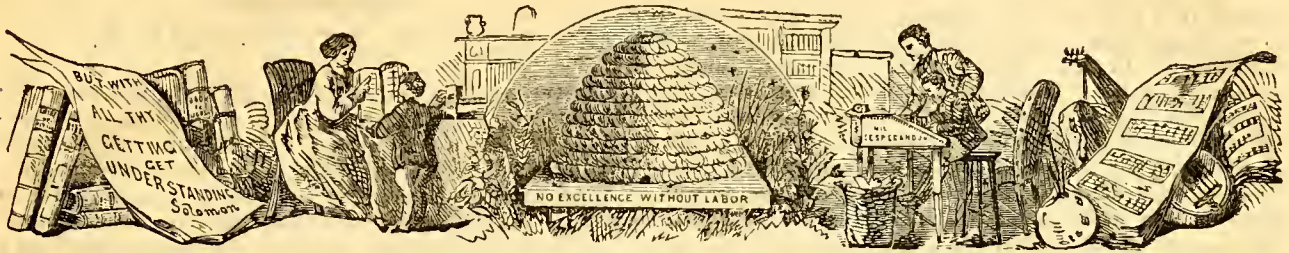


Holiness to the Lord!

# The Juvenile Instructor



VOL. 5.

SALT LAKE CITY, SATURDAY, JULY 9, 1870.

NO. 14.

## OUR MENAGERIE.

JOHN W. YOUNG, Esq., has founded a menagerie in Salt Lake City, where various animals that are natives of these regions are exhibited. Now, a great number of our young readers have not the chance to visit Salt Lake city as often as they may wish, we have therefore gathered a menagerie of our own, which will visit every Juvenile at his own home and thus save him the trouble and expense of journeying to this city.

Well, to commence we have a family of lions from Africa, an Ostrich, with its ebony rider, from the Sahara, Buffalo from Cape Colony, a Crocodile from Egypt, a Rhinoceros from the East Indies, a Leopard from India, some Reindeer from Lapland, a Tiger from Bengal, Parrots from South America, an Owl from Northern Europe, two Kangaroos from Australia, and a Sea Devil from the big ocean. Quite a collection you must confess! Rare and very interesting. Next week, however, we hope to increase our menagerie, when we shall be happy to exhibit our additions in the JUVENILE.

Well, in the good old showman style, we will commence with, "walk up here, walk up here, my little friends, and see the most wonderful creatures, boys and girls ever set their eyes upon. First, here is the Lion, Lioness, and cubs, all the way from sultry Africa. The Lion with his beautiful mane, and noble looking lead. Some folks call him the king of the beasts, others say he does not deserve that royal title. He is, however, a dignified, powerful animal. The Lioness is much smaller than her mate, and is destitute of the magnificent mane nature has given to the male animal. But as a general rule she is the fiercest and most active of the two, especially when she has cubs. They are beautiful, playful little things, and are slightly striped. They have no mane until they are about two years old. If our little friends desire to visit these beasts in their wild state, they will have to take a long journey to Africa, Arabia, Persia or India. For ourself, however, we are satisfied to look at them, where they have not the power to hurt us.

Now what have we next? Oh, an Ostrich! The giant among birds, the largest of them all. Its height varies from six to eight feet; its wings are very short, and far too small to sustain so large a bird in the air. Its chief strength lies in the legs. These limbs are so powerful that a swift horse has much difficulty in catching it, for it runs but does not fly. Its eggs are large and strong, and are in general use amongst the Bosjesmans of South Africa for holding water. A traveler says: "by means of these eggs, which they bury in intervals in the sand after

filling them with water, they are enabled to make inroads across the desert and retreat with security, as none can follow them for want of water." Each egg holds about five pints.

Next comes the South African Buffalo, a very different animal from the American Buffalo that we used to see on the plains. It is a very ferocious and cunning animal, often lurking among trees until a unsuspecting traveler comes along, when he rushes on him and kills him. Several will sometimes make a rush at a party of men, trample some under foot and toss others in the air. We think none of the visitors to our menagerie will be anxious to visit South Africa to obtain this undesirable kind of experience. But let us proceed.

The Crocodile of the Nile, next claims our attention. This is by no means a beautiful brute. His mouth is too big to be handsome, nor are his legs and feet models of symmetry. But it is a very voracious creature, living on fish, floating carrion, dogs and sometimes men, which it is enabled to surprise as they come down to the water's edge to drink. The natives of the countries where they exist have various means of killing them, some with a harpoon and others with a long knife. It is hard work to escape from it in the water, but when on land there is but little difficulty of getting out of its reach, as it cannot turn its head very readily.

Now for the Rhinoceros, the largest of all animals except the Elephant, with whom he has frequent battles, often proving therein the victor. Like the Crocodile, it is by no means a graceful creature; no one could admire its coarse, knotted skin, or unshapely head; but it is a very powerful animal, very lazy as a general thing, yet very fierce when roused. Its habits are very much like that of the domestic hog, dirty and indolent.

Here is a Leopard! It is an inhabitant of Africa, Hindostan and the East Indian Islands. It is a very beautiful animal, loves to climb among trees, when it exhibits many graceful motions. It is easily tamed and is generally very fond of its keeper. It has one strange liking, that for certain scents. It is especially fond of lavender water. Some of its keepers having discovered this strange predilection, have by this means taught it to perform several tricks.

Here is quite a different species of quadruped. You can easily guess its name. It is a Reindeer. These are found in the Arctic regions of Europe and Asia. The finest animals are those of Lapland and Spitzbergen. It composes the principal wealth of the people of Lapland. A man



having four or five hundred of these creatures is rich, one having only a hundred man: ges to get a tolerable living, while one having but fifty is a poor man, and generally joins his animals to the herd of some richer man, and takes the menial duties of the herd upon himself.

Here is a Tiger! It looks like a very large, savage cat, striped in a very beautiful manner. It is only found in Asia, its principal abiding place being in the jungles of Hindostan. In that country Tiger hunting is amongst the most exciting and favorite sports. But it is very dangerous, Tigers are amongst the strongest and most savage of animals, and will often turn on the hunter, who if not prepared for the attack, is generally killed. But, to avoid this dilemma, Tiger hunters usually go in companies riding on Elephants and fleet horses in sufficient numbers to easily destroy the Tiger should he turn and attack them. Many valuable lives have however been lost in this sport.

Next come the Parrots! The chatterboxes of the bird tribes, whose native homes are principally in South America. Some kinds however, are found in the United States, others in Africa. The plumage of many of these birds is exceedingly beautiful, red, green and gold form the most conspicuous shades. Many very funny stories are told of these birds when they have been taught to talk; but we have no room for such to day.

Now we come to a wise old Owl; looking as sober as a judge, as sage as Solomon. There are various kinds of Owls, ours is a specimen of the Great Eared Owl, the largest of the whole family. This powerful bird is not satisfied with "rats and mice and such small deer," which are good enough for British owls, but it boldly attacks young fawns, hares, rabbits and small birds. It is an inhabitant of the Northern shores of Europe, and is often upwards of two feet long.

Few people know what a little bird the common Barn Owl is. Its thick loose plumage deceives us. It is really scarcely as large as a good sized pigeon. Its head, also, when the feathers are removed, has an entirely different appearance, being like that of the hawk, long and narrow. It is a very contemptible looking bird when its feathers are removed.

Two Kangaroos I declare! These come all the way from Australia or Van Diemens land. They are rare creatures to jump, and can leap a distance of fifteen feet at a time. Hunting this animal is a favorite sport with the colonists and natives of the countries where it is found. The natives either knock it down with a boomerang, spear it from behind a bush, or unite together and hem in a herd, which soon fall victims to the volleys of clubs, spears and boomerangs which pour in on all sides. The colonist's either shoot it, or hunt it with dogs which are trained for the purpose.

Now, last but not least, is the Sea Devil or Ocean Vampire. These fish are a species of the Ray family; but very large, some are said to be forty feet in length. You can see yourselves what strange looking creatures they are. They are very strong and very destructive."

Our tour through our menagerie is finished for to-day. We will bid the birds, beasts and fishes good bye for the present, and pay a visit to some other animals in our next.

G. R.

No man's spirits were ever hurt by doing his duty; on the contrary, one good action, one temptation resisted and overcome, one sacrifice of desire or interest, purely for the sake of conscience, will prove a cordial for the heart, and a balm for low spirits, very far beyond what either indulgence, or diversion, or company can do for them.

[For the *Juvenile Instructor*.]

## Chemistry of Common Things.

### LEAD-PLUMBUM.

LEAD is rarely found in the metallic state, it is generally in combination. Nodules of pure lead are occasionally found in our rocks; it is highly probable these nodules are of volcanic origin. It is fair to assume this, when even so refractory a substance as iron is found in some of our scoria, that is, in the *cinder* of our volcanoes.

If the student would like to imitate nature, and form a nodule of lead, it is not difficult to do so. First, procure some galena, this is a sulphuret of lead. Generally there is considerable rock in combination, probably lime or silica (sand or flint). To bring this mass into a state of fusion is all that is necessary to separate the lead, which forms a button at the bottom of the crucible. First of all the sulphur will pass off; this may be detected by the smell; also arsenic may pass off into the air, or sublime, that is, pass off as vapor, and afterwards solidify. The lead particles will then separate from the scoria and run together, forming metallic lead. Now it is easy to conceive of this very simple process going on, only on a larger scale in the huge crucibles furnished by the craters of our volcanoes. This has been done, in fact, for the metal is found at times mixed up mechanically with the slag (scoria); or, at times the flowing metal has passed off into some chink or crevice where it has cooled and taken the form of the matrix, or mould.

Metallic lead is a soft, tough, malleable substance, of a bluish color, not very ductile, that is, it cannot easily be drawn into wire, nor can it well stand the pressure necessary to bring it into a very thin leaf, it so easily cracks. It is, however, a very useful metal, tanks and pipes are made out of it, it is rolled into sheets for roofing. But for making various pigments, or substances for painting, it is very valuable, also for pictures, used in sundry and other pharmaceutical purposes.

When lead is calcined in the fire it may be converted into a fine powder. This may be made to assume many very beautiful colors, according as the heat is managed. Many of the fine colors of the pigments shown by Mr. Pascoe at the exhibition in the 13th Ward are manufactured from lead. Then, again, this powder of lead may be used for pottery and glass; in fact, the most transparent glass owes its brilliance and beauty to the lead it contains. But for no purpose is any preparation of lead so valuable to the juvenile as to make the celebrated Lead Tree. Specimens of which are now being formed at the Museum, to be seen in the Mineral Room. For this formation, about which at one time there was so much mystery, all that is necessary is to procure a tall, clear, white bottle, so as to see the tree when made. Then get some cuttings of metallic zinc. With a pair of old scissors cut the zinc into some fanciful shape, the more grotesque the better. Then tie a piece of string, not that kind made of paper, to the end of the zinc. You may then pass the zinc into the bottle, taking care to keep the string outside. Then procure some acetate of lead from the Co-operative Drug Store, where it may be procured for chemical purposes. You may also get some distilled water there, or fresh rain water may be used. All that is necessary then is to dissolve the acetate of lead in the water, making what is called a dilute solution. To do this it is



necessary to see that all the acetate is dissolved, and then add some more water, say half as much again. This dilute solution may then be poured into the bottle and a cork put in to exclude dust, care being taken to *suspend* the zinc in the fluid so as not to touch the bottom. The bottle may then be placed in some place where it will not have to be moved at all. Then the following chemical operations will gradually take place: The zinc will take the place of the lead in the solution, forming an acetate of zinc, and the lead will be precipitated on the surface of the zinc in metallic particles, assuming arborescent shapes, forming one of the wonders of the old age of Alchemy, called in the lore of astrology the "Arbor Saturni."

BETH.

## A MOOSE, OR ELK YARD.

THE Moose, or American Elk, inhabits the northern parts of America, and is, consequently, an animal which is formed to endure severe cold. Although a very large and powerful animal, measuring sometimes seven feet in height at the shoulders—a height which is very little less than that of an average elephant—it has many foes, and is much persecuted by man and beast. During summer time it is tolerably safe, but in the winter it is beset by many perils.

During the sharp frosts the elk runs but little risk, because it can traverse the hard frozen surface of the snow with considerable speed, although with a strange, awkward gait. Its usual pace is a swinging trot, but so light is its action, and so long are its legs, that it quietly trots over obstacles which a horse could not easily leap, because the frozen surface of the snow, although competent to withstand the regular trotting force, could not endure the sudden impact of a horse when leaping.

As an example of the curious trot of this animal, I may mention that, on one occasion an elk was seen to trot, uninterruptedly, over a number of fallen tree-trunks, some of which were nearly five feet in diameter.

It is a remarkable fact that the split hoofs of the elk spread widely when the foot is placed on the ground, coming together again with a loud snap when it is raised. In consequence of this peculiarity, the elk's progress is rather noisy, the crackling sounds of the hoofs following each other in quick succession.

Want of food is sometimes a danger to the elk; but the animal is taught by instinct to clear away the snow and to discover the lichens, on which it chiefly lives. The carnivorous animals, however, are always fiercely hungry in the winter time, and gain, from necessity, a factitious courage which they do not possess at other times. As long, however, as the frost lasts, the elk cares little for such foes, as it can distance them if they chase it ever so fiercely, or oppose them, if by chance it should find itself in a place where there is no retreat. They do not like to attack an animal whose skin is so thick and tough that, when tanned, it will resist an ordinary pistol-bullet, and which has, besides, an awkward knack of striking with its forefeet like a skillful boxer, knocking its foes over, and then pounding them with its hoofs until they are dead.

But when the milder weather begins to set in, the moose is in constant danger. The warm sun falling on the snow produces a rather curious effect. The frozen surface only partially melts, and the water mixing with the snow beneath, causes it to sink away from the icy surface, leaving a considerable space between them. The "crust," as the frozen surface is technically named, is quite strong enough to bear the weight of comparatively small animals, such as wolves, especially when they run swiftly over it; but it yields to the enormous weight of the moose, which plunges to its belly at every step.

The wolves have now the moose at an advantage. They can overtake it without the least difficulty; and if they can bring it to bay in the snow, its fate is sealed. They care little for the branching horns, but leap boldly at the throat

of the hampered animal, whose terrible fore-feet are now powerless, and, by dint of numbers, soon worry it to death.

Man, too, takes advantage of this state of the snow, equips himself with snow-shoes, and skims over the slight and brittle crust with perfect security. An elk, therefore, whenever abroad in the snow, is liable to many dangers, and, in order to avoid them, it makes the curious habitation which is called the elk-yard.

This winter home is very simple in construction, consisting of a large space of ground on which the snow is trampled down by continually treading it, so as to form both a hard surface, on which the animal can walk, and a kind of fortress in which it can dwell securely. The whole of the space is not trodden down to one uniform level, but consists of a network of roads or passages, through which the animal can pass with ease.

So confident is the elk in the security of the "yard," that it can scarcely ever be induced to leave its snowy fortification and pass into the open ground.

This habit renders it quite secure from the attacks of wolves, which prowl about the outside of the yard, but dare not venture within; but unfortunately for the elk, the very means which preserve it from one danger only lead it to another. If the hunter can come upon one of those elk-yards, he is sure of his quarry; for the animal will seldom leave the precincts of the snow enclosure, and the rifle-ball soon lays low the helpless victims.

The elk is not the only animal that makes these curious fortifications, for a herd of Wapiti-deer will frequently unite in forming a common home.

One of these "yards" has been known to measure between four and five miles in diameter, and to be a perfect network of paths sunk in the snow. So deep, indeed, is the snow, when untrodden, that when the deer traverse the paths, their backs cannot be seen above the level of the white surface.

Although of such giant size, the "yard" is not by any means a conspicuous object, and at a distance of a quarter of a mile or so, a novice may look directly at the spot without perceiving the numerous paths. This curious fact can easily be understood by those of my readers who have visited one of our modern fortifications, and have seen the slopes of turf apparently unbroken, although filled with deep trenches.

*Selected.*

[For the *Juvenile Instructor*]

## Original Poetry.

### A GEM.

There's a millionaire gem—one that gladdens the sight,  
'Tis a gem that will never fade;  
It is lustrous by day—it is lustrous by night—  
The same both in light and shade.

This gem by each owner alone can be wrought:  
In market it never is sold—  
It no where in heav'n or on earth can be bought,  
Or traffick'd like silver and gold.

It is not like a mushroom that hastily grows—  
No enchantment can bring it forth;  
Perseverance and patience at length disclose  
Its beautiful form and worth.

Now, dear children, begin in your life's early morn,  
And with diligence, labor and care  
Manufacture this excellent gem, and adorn  
Yourselves with a beauty rare.

Unto every possessor this gem will impart,  
Both in time and eternity,  
Embellishments highly surpassing all art,  
Its name is *Integrity*.

E. R. S.



# The Juvenile Instructor.

GEORGE Q. CANNON

EDITOR.

SATURDAY, JULY 9, 1870.

## EDITORIAL THOUGHTS.

**A**LEXANDER the Great conquered the known world, and is said to have wept, because there were no other worlds to conquer; yet, he never conquered himself nor controlled his own passions. Accounts vary as to the cause of his death, some writers saying that he was poisoned; others, that he died through excessive drinking of wine; but all agree in stating that he drank hard.

In one of his marches, when he came near the borders of Persia, he and his army marched through the country committing the most riotous and extravagant actions. Alexander was drawn by eight horses seated on a magnificent chariot. Upon the chariot a scaffold was raised, in the form of a square stage. On this scaffold he passed the days and nights in feasts and carousings. This chariot was preceded and followed by large numbers of others of various shapes. On the sides of the roads, and at the doors of the houses, a great number of casks of wine were standing open for the soldiers to drink the contents. The whole country echoed with the sound of instruments. The women ran up and down, giving themselves up to all kinds of vileness. This march lasted seven days, during all of which time the army was never sober. If the conquered nations had only attacked them while they were in this condition, they could easily have defeated them. A thousand resolute men, well armed, might with ease have defeated the conquerors of the world whilst thus plunged in wine and excess.

Alexander's death sickness was brought on in the following manner; he had been holding festivals and giving banquets in which he drank very freely. He had spent a whole night in carousing, and the next day a feast was proposed to him. This feast he attended, and there were twenty guests at the table. He drank to the health of every person in company, and then pledged them severally. After this, calling for a cup, called the cup of Hercules, which held six bottles, it was filled, and he drank it all down. He drank to the health of one of his companions, Proteas, by name; and then he ordered the cup to be again filled; and he again emptied it. He had no sooner swallowed it, than he fell upon the floor. In this condition he was seized with a violent fever, and carried, half dead, to his palace. When it was known that he was dying, having no child, some of his courtiers asked him to whom he left the empire, he answered, "To the most worthy." It was afterwards divided among his generals.

He was thirty-two years, and eight months old when he died—a young man to have gained such immense conquests! He was called Alexander the Great; but his death was that of a poor miserable drunkard, who fell a victim to his own appetite.

It is related of one of the kings of a country of India, through which Alexander passed, that, in his interview with Alexander, he addressed him in the following language: "To

what purpose," said he, "should we make war upon one another, if the design of your coming into these parts be not to rob us of our water or our necessary food, which are the only things that wise men are indispensably obliged to fight for? As for other riches and possessions, as they are accounted in the eye of the world, if I am better provided with them than you, I am ready to let you share with me; but if fortune has been more liberal to you than me, I have no objection to be obliged to you." This King was a truly wise man if he acted up to these sentiments.

**M**ORE depends upon the character of the society boys and girls keep than many of them are aware of. It is an old and very true saying that "birds of a feather will flock together." In Salt Lake City there is a greater variety of society than in any other place in the Territory. This was not the case formerly, when the city was small, and there were not many travelers coming here. A great change has, however, taken place in this respect of late years. Salt Lake city has become a very important place. Hundreds of visitors come here every week. Strangers come here and remain, some for one purpose, some for another. There is money to be made, they think, among the "Mormons." There are more strangers here who have families than there were in former times. They can come easily by rail, and they can get away at any season of the year. Salt Lake City is thought to be so beautiful a place that it is attractive to people at a distance.

But though persons of this class are more numerous than they were, they do not increase as fast as the Saints. Our boys and girls are becoming very numerous. We are proud of them; and we are exceedingly desirous to see them grow up virtuous and lovely in thought, word, and deed. But this cannot be if they are not careful about the company they keep.

If a boy is seen in the company of those who use bad language, smoke and drink, and those are his daily companions, he cannot maintain a good character. People will conclude that he is a boy of that kind himself. And, indeed, how can it be otherwise? If he hated bad language, if he took no pleasure in drinking, and smoking, would he associate with those who indulged in those habits? If a girl loves the Saints and that which is lovely and virtuous, will she seek the society of Gentiles? Will boys or girls, young men or young women, who are wise, and who desire to be Latter-day Saints, keep the company of infidels and of those who scoff at and ridicule the priesthood, the Book of Mormon, celestial marriage or any other true principle?

We say, no; they will not. Therefore, when they are seen in such society, persons of experience say they must like it, and they would not like it, unless they were of that way of thinking and acting themselves.

We are told that there are some boys who not only go with Gentiles themselves, but they introduce their sisters to them, and these Gentiles are young men who are known to be the open enemies of the Latter day Saints! Shame upon a boy who is the son of Latter-day Saints, who is so utterly lost to all sense of propriety as to do this! He is unworthy of the blessings of Zion.

We say to all boys and girls who read the JUVENILE INSTRUCTOR, be select in your company. Never be the companions of swearers, drinkers, smokers, apostates or unbelievers. You ought to have no sympathy with them, their practices or their views. So conduct yourselves that you can have an entrance into good society. By good we mean the word in its true sense. Your success in life depends greatly upon this; for if you secure a wide circle of friends by your upright conduct and establish a character that will be a credit



to you, your interests will be advanced. This is an advantage to a person who only thinks about getting through this world alone happily; but when adopted with a view to the next world, then the advantages are eternal.

IN connection with dreams, there is an amusing story told about a very noted Indian chief, who lived previous to the American Revolution, in what is now the State of New York. He was called Hendrick, by the whites, sometimes King Hendrick. He was one of the guests at an entertainment given by General (afterwards Sir William) Johnson, which lasted several days. This Johnson was a great man in that country at that time. He was very friendly with the Indians, and lived in their midst in all the elegance and comparative power of an English Baron of the middle ages. He had many servants, and "wives, and concubines, sons and daughters of different colors." Indeed he is said to have been the father of a hundred children, chiefly by Indian mothers. Johnson had recently received several military suits of clothes from the king of England, and these he showed to his guests. They were fine, the cloth being scarlet and the trimmings gold. One morning, before the close of the entertainment, Hendrick told his friend Johnson that he had a dream the night previous.

"Indeed," said the General, "and what did my red brother dream?"

"Me dreamt," replied the chief, "that dress be mine," pointing to one of them.

"You shall have it," was the prompt response, and in a few moments the person of the majestic chief was clad in the splendid uniform which he had coveted.

It is necessary, in this connection, to observe, that the Indians had great faith in dreams, which they believed were sent by the Great Spirit for wise purposes.

General Johnson not long afterwards visited Hendrick. On this occasion it was the General's turn to dream. The next morning he said to the chief, "Brother, I dreamed last night."

"What did my palefaced brother dream?" asked Hendrick.

"I dreamed," said Johnson, "that this tract of land was mine," pointing it out to the chief.

Hendrick was astonished. The piece he described was very large, it forms part of what is now known as Herkimer county. But he was not to be outdone in generosity. He replied:

"You shall have it, but I will never dream with you again. Your dreams are too hard for me."

## THE ARCTIC FORLORN HOPE.

From "TRIUMPHS OF INVENTION AND DISCOVERY."  
Published by T. Nelson & Sons, London.

UPON the dress of one of the natives whom Captain M'Clintock fell in with, he observed a naval button, and, on inquiry, found it was one of numerous relics in the possession of the Esquimaux thereabouts, of a crew whose ship was crushed several years ago by the ice, off King William Island, and who afterwards perished near the Great Fish River. An old man declared he had seen the ship go down with his own eyes.

There was still one of the missing ships to be accounted for, and extended searching journeys were commenced on the 2nd April. Each with a sledge drawn by four men, and another by six dogs, Captain M'Clintock and Lieutenant Hobson journeyed together as far as Cape Victoria, where they learned that a second ship had drifted on shore at King William Island in the fall of the

same year that the other was crushed. Hobson, therefore, started north-wards in search of the wreck, while the captain went down the east side of the island, towards the Fish River. Near Cape Norton they reached a snow village, the inhabitants of which—"good-humored, noisy thieves"—were very friendly, though they had never seen white men before. From them M'Clintock obtained a number of silver spoons and forks and other relics, in return for a quantity of needles. They told him that the wreck had been carried away piecemeal by their countrymen, and hardly any of it was left; that there had been many books, but all had been long ago destroyed by the weather; and that the white men dropped by the way as they went to the Great River. At Cape Herschel, M'Clintock found a skeleton in the snow, and at Cape Crozier a large heavy boat, previously visited by Hobson, at the bottom of which lay two mangled human skeletons—one that of a slight young person, the other of a large, strongly made, middle-aged man. A great quantity of tattered clothing was piled up in the boat, and there were also watches, chronometers, silver spoons, books, &c. A couple of double-barrelled guns, one barrel in each loaded and cocked, leaning against the boat's side, seemed to indicate that the poor fellows had been on the look-out for some passing animal to make a meal of. The only provisions found were tea and chocolate, which could never support life in such a climate.

Lieutenant Hobson had been more fortunate. On the 6th of May he pitched his tent beside a large cairn upon Point Victory. Lying among some loose stones which had fallen from the top of this cairn was found a small tin case containing a record, the substance of which is briefly as follows: "This cairn was built by the Franklin Expedition. The *Erebus* and *Terror* spent their first winter at Beechy Island, after having ascended Wellington Channel to lat. 77° N., and returned by the west side of Cornwallis Island. On the 12th of September 1846, they were beset in lat. 70° 05' N., and 98° 23' W. Sir John Franklin died on the 11th of June 1847. On the 22nd of April 1848, the ships were abandoned five leagues to the N. N. W. of Point Victory, and the survivors, one hundred and five in number, landed here, under the command of Captain Crozier." This paper was dated the 25th of April 1848, and upon the following day they intended to start for the Great Fish River. The total loss by deaths in the expedition, up to this date, was nine officers and fifteen men. A vast quantity of clothing and stores of all sorts lay strewn about, as if here every article was thrown away which could possibly be dispensed with—pickaxes, shovels, boats, cooking utensils, iron work, rope, blocks, canvas, a dip-circle, a sextant engraved, "Frederic Hornby, R. N.," a small medicine chest, oars, &c. Lieutenant Hobson continued his search until within a few days' march of Cape Herschel, without finding any trace of the wreck, or of natives.

Hobson's journey illustrates forcibly the last sad march of the lost crews. Although supplied with plenty of fresh meat, pemmican, &c., with the lightest possible baggage to draw, and a number of dogs to assist, his men suffered a good deal, and he himself excessively. He was so much reduced with scurvy that he was not able to stand, and for more than forty days had been upon his sledge. Throughout the journey he had killed only one bear and a few ptarmigan. What, therefore, must have been the condition of the poor fellows in the Franklin Expedition, already worn and wasted with privation, sickness, and anxiety, with heavy sledges to drag along, without dogs, and with the barest possible sustenance.

The object of the expedition being now accomplished, the *For* only waited till she could get away from the ice, and then returned to England, with great difficulty escaping the clutches of the "pack," which would fain have cut off her retreat.

The great problem of the North-west Passage has now been solved, the mystery which overhung the fate of Franklin and his band has been cleared up—thanks to Lady Franklin's devotion, and the intrepidity and courage of M'Clintock and his gallant associates—and the "one thing left undone, whereby a great mind may become notable," must be sought elsewhere.

Captain M'Clintock was knighted by Queen Victoria as an acknowledgment of his gallantry.

[Concluded.]



## MISSIONARY SKETCHES.

NINETEEN persons had joined the Church at Kula, and I felt impressed by the spirit to go elsewhere and open other places in which to minister the word to the people. The news of what was being done at Kula—the new religion as it was called—the new method of baptism—for up to that time the people had been sprinkled,—and the doctrine, so strange to them, that God has spoken again to man, and sent His holy angels to minister unto him, was noised about, and there began to be a great curiosity felt by many of the people to hear. Although the natives of the Sandwich Islands had been taught to read, the Bible had been placed in their hands and they were trained to look upon the sectarian missionaries as their spiritual teachers, yet the religion of these missionaries did not generally satisfy them. There was not the power about the God which the missionaries worshiped that they believed there was about the gods of their fathers. The missionaries taught them that God no longer revealed himself to men, that prophecy, miracles and the gifts mentioned in the Bible had ceased. But we taught the very opposite of all this. We told them God had not changed. He was the same to-day that He was when the Bible was written. His gifts and blessings were for men now as much as they were eighteen hundred years ago. It was not God who had changed; it was man. Man had lost faith, and he did not obey God's laws, therefore, he had lost favor with the heavens and the gifts and blessings were withheld. The Bible upheld us in our teachings, and there was a consistency in our doctrines which pleased the honest. The most of the natives of the islands supposed the Bible meant what it said; they had not learned to think that it meant one thing when it said another. But after our arrival the sectarian missionaries tried hard to teach them that the Word of God had a hidden meaning, and that it was not like other language—a task, however, which, with a plain, simple people like the natives, they found very difficult.

These missionaries had great influence with the chiefs and the government. Their religion was, in fact, the State religion, though not so declared by law; it was popular to be a member of their church, while it was unpopular not to be connected with them. It looked like a formidable and hopeless task to attempt to preach the gospel to a people and in a government over whom sectarian priests had such complete control. But we knew God could break down every barrier and remove every obstacle. We put our trust in Him, and we were not disappointed.

I was led, as I have said, to prepare to go to some other place to labor so as to extend the knowledge of the gospel. I had arranged to start on a certain day, but was detained. My detention was providential, for that day Brother James Keeler arrived, accompanied by a native, of the name of Namakaiona. Brother Keeler, after leaving Kula, had traveled around the island until he reached a place called Keanae, where he had stopped. He had read the scriptures to the people of that place, and quite an interest had been awakened among them, many were anxious to hear preaching, and to be baptized. He wished me to come over there; they had furnished him a horse to come over after me and being me.

The road over which we traveled part of the distance to reach Keanae, passed through a most romantic country. The vegetation was of the most luxuriant description, the trees being of a kind new to me, and very grand. Such a wealth of vegetation I had read of, but never before beheld; and is not seen in any land outside of the

tropics. The shrubs and ferns were in great variety, and grew in almost endless profusion. Many of the trees were masses of living green from the root upward, being covered with a multitude of vines and creepers of various kinds. The road was impassable for carriages or wagons; in fact, horsemen had to dismount and lead their horses in many places up and down the hills, they were so steep. Whatever the people who lived in the villages on that side of the island needed, they either carried in on their backs or brought round in boats. To me the journey was most romantic, and I enjoyed it, the more so as I now understood the language, and was able to obtain many interesting items from the natives with whom we traveled and met concerning the country and their history and traditions. Our arrival at Keanae created great excitement. The people had been watching for us, and seeing us approach from a long distance had gathered to meet us. Had we been princes they could not have treated us with greater consideration and honor. We obtained the Calvinistic meeting-house the afternoon of our arrival, and there was a large attendance to hear the preaching. This was on Wednesday, and from that time until Monday we were constantly speaking, baptizing, confirming and counseling the people. During that time there were upwards of one-hundred and thirty baptized. The spirit of the Lord was powerfully poured out and all rejoiced; I never enjoyed myself so well before in my life. When I started back to Kula, which I did on Tuesday morning, I felt very tired with the amount of labor that I had performed. My object in returning then, was to organize the Saints who had been baptized into a branch, so that I could return again to Keanae. In organizing the branch at Kula I ordained two teachers whose names were, Kaleohano and Maiola, and three deacons, Pake, Kahiki and Mahoe. After two weeks absence, I returned to Keanae, and we organized four branches of the Church in that region. We only ordained teachers and deacons as officers, thinking it better to let them gain experience in the duties of these callings, before ordaining them to the Aaronic or Melchisedic priesthood.

While there, on that occasion, we were gladdened with the news of an arrival of missionaries from the valley; and after the conference, Brother Keeler and myself repaired to Lahaina to meet them. They were Elders Philip B. Lewis, Francis A. Hammond, and John S. Woodbury; the two former had their wives with them; the latter for want of means had left his wife in California, and she came down shortly afterwards. Brother Lewis had been appointed, by Elder Parley P. Pratt, to preside over the Islands.

I had become so accustomed to talking in the Sandwich Island language that it was hard for me to speak in my mother tongue. I well recollect how difficult it was for me to pray in English, when called upon to do so, in the family circle, the evening after I got to Lahaina. I had been so anxious to learn the language that I would not read any book in English excepting the Book of Mormon and the Doctrine and Covenants, and had even trained myself, to think in that language. I did this so that I might be thoroughly familiar with it, for I was anxious to preach the gospel in exceeding plainness unto the people. Of course it required an effort on my part to thus train myself; but I was well paid for it all, in the fluency with which I used the language. I was able to speak and write it with greater ease and correctness than my mother tongue.

Why is a man asleep like twice six? Because he is a dozin' (dozen).



# Biography.

## JOSEPH SMITH, THE PROPHET.

**E**LDER Taylor continued parrying their guns until they had got them about half their length into the room. The revolver that Joseph had fired had failed, and there were no more firearms in the room. Elder Taylor, finding that further resistance was vain, went to the window with the intention of jumping out; thinking that there would be a better chance for defense and for obtaining aid from friends outside the building than where they were. While at the window, a ball, fired from within, struck him on his left thigh, hitting the bone and passing through to within half an inch of the other side. He fell on the windowsill, completely paralyzed, the ball having deprived him of all strength; but, when on the point of falling outside, a ball, fired from the outside, struck the watch in his vest pocket and threw him back into the room. He did not know until after he reached Nauvoo, when his clothes were examined, what it was that had forced him back into the room. After he fell on the floor he was hit by two more balls; one of them injuring his left wrist considerably, and the other entering his leg just below the left knee. He rolled under the bed which stood near the window in the corner of the room. While he lay there he was fired at several times by the men at the head of the stairs. One ball struck him on the left hip, which tore away the flesh in a shocking manner. Large quantities of blood were scattered around the wall and floor; all around where his head lay the plaster was knocked off by the bullets that were fired at him. Joseph seeing there was no safety in the room, turned calmly from the door, dropped his pistol on the floor and sprang into the same window from which Elder Taylor had attempted to leap, when two balls pierced him from the door, and one entered his right breast from without, and he fell outward, exclaiming, "O Lord, my God." He fell partly on his right shoulder and back, his head and neck reaching the ground a little before his feet, and he rolled instantly on his face. As Joseph went out of the window, Dr. Richards was close upon him. In describing the scene he says that Joseph was dead when he fell on the ground.

Among the murderers outside was a man, barefoot and bareheaded, without a coat, his shirt-sleeves rolled up above his elbows and his pants above his knees; he lifted Joseph and propped him against the south side of the well curb which stood a few feet from the jail. In the engraving which we gave in the last number, you can see the position of the well-curb. Colonel Levi Williams then ordered four men to shoot him. They stood about eight feet from the curb, and fired simultaneously. A slight cringe of the body was noticed as the balls struck him, and he fell on his face. The ruffian who set him against the well-curb, then took a bowie-knife, with the evident intention of cutting off his head. It was reported that a considerable sum of money had been offered, by the mob, for his head. As he raised the knife, and was in the attitude of striking, a light, so sudden and powerful, burst from the heavens upon the bloody scene, (passing its

vivid chain between Joseph and his murderers) that they were struck with terror. The arm of the ruffian that held the knife, fell powerless; the muskets of the four who fired fell to the ground, and they all stood like marble statues, not having the power to move a single limb of their bodies.

As Joseph fell from the window, the cry was raised, "*He has leaped the window,*" and the mob on the stairs and in the entry ran out as soon as they could. After shooting him, the murderers hurried off in a disorderly manner as fast as they could. Colonel Williams shouted to some who had just commenced their retreat, to come back and help to carry off the four men who fired, who were still paralyzed. They came and carried them away by main strength to the baggage wagons, and they all fled towards Warsaw.

Dr. Richards, when he saw that Joseph was dead, withdrew from the window, thinking it of no use to leap out on a hundred bayonets then around Joseph's body. He had escaped in a most miraculous manner. He was a very large man, yet he stood unscathed in the midst of a shower of bullets, one ball only hitting him, which took away the tip end of the lower part of his left ear. A prophecy which Joseph had uttered over a year previous was thus literally fulfilled. He said that the time would come that the bullets would fly around him like hail, and he should see his friends falling on the right and on the left, but that there should not be a hole in his garments.

Expecting the mob to return into the room. Dr. Richards rushed towards the prison door at the head of the stairs and through the entry from whence the firing had proceeded, to learn if the doors of the prison were open. As he did so, Elder Taylor called out, "Take me." When he found all the doors unbarred, he caught Elder Taylor under his arm, and went into the dungeon or inner prison, stretched him on the floor and covered him with a bed in such a manner that he would not be seen. He said to Elder Taylor. "This is a hard case to lay you on the floor, but if your wounds are not fatal, I want you to live to tell the story. He expected that the mob would return and probably kill him. It seems that while he was in the cell, a number of the mob did rush up stairs, but finding only the dead body of Hyrum, they turned to go down, when a loud cry was heard, "The Mormons are coming," which caused the whole band to rush off as hard as they could.

[For the *Juvenile Instructor*.]

## THE BEE-HIVE.

**O**UR little bee arrived rather late this time, in fact so much so, that I was almost afraid, he would come too late for this number of the JUVENILE INSTRUCTOR. I thought he had got among the armies of that tremendous war, which is now raging between the Germans and the French, and could bring us some touching stories from the battle-field, but he comes from a country further away yet, and shows by the way in which he tells his story, that he is quite partial to his new made friends, at least in some respects. His story runs thus:

### TURKISH HONESTY.

Far away on both sides of that strait which separates Europe from Asia, called the Bosphorus, and noted for its beauty of scenery, live the Turks, a nation that some two hundred years ago was the terror of all Europe, by the cruelty with which they kept up constant wars with the neighboring nations and carrying death and desolation into their countries. Things have changed, however,



since then, and the Turks, instead of being the terror of all the kings, are only suffered to remain in Europe by the mutual jealousy of the various great powers, or else they would have been driven back into Asia, whence they came, long ago. These peculiar people differ from all the nations of Europe not only in their manners and costumes, their origin, language and habits, but also especially in their religion, they being all Mohammedans, that is, believing in a certain Mohammed as their prophet and the founder of their religion, while the rest of the nations of Europe are Christians, that is such as profess to believe in Jesus Christ. There is not much love lost between the Christians and the Turks on either side, for they both hate and despise each other. But there are some traits of character among the Turks, which deserve the highest praise, among which their great honesty takes a prominent place. Any stranger, who traverses the streets of Constantinople or any other Turkish town, is struck with the confiding carelessness, with which merchants and dealers of the varieties of trade leave their shops, merely putting a piece of cloth across the entrance as a sign that the proprietor has gone out and that nobody is to enter until his return. Large sums of money are constantly passing from one hand into the other, by loan, purchase or exchange with no other security but the given word, which is all sufficient, as in most cases neither party can write or read. All the goods sold at the market or in the stores, at least in the towns of the interior of the land, where foreign influence has not yet been at work, have fixed prices, and if you were to offer to the merchant an amount less than what he asks for the article you wished to purchase, he would simply turn around and leave you standing alone.

The following incident will illustrate to you the general honesty of the people. An English gentleman, having shipped goods of great value to Turkey, was met at the shore by the Turkish merchant for whom he had brought them. The merchant had them unloaded and laid on the shore. After all the goods had been taken out and deposited thus on the land, it began to be dark and the Turk invited the gentleman to accompany him home. When about to start off, the Englishman observed to his Turkish friend, that he had left no guards with these many goods, and that they might be stolen during the night. Upon this the Turk smiled and answered. "My dear sir, be perfectly at your ease about these goods, nobody will steal them, *for there is no Christian for forty miles around here.*"

When a man is so sure of the honesty of his neighbors, it is a beautiful testimonial of their virtue. Should we, Latter day Saints that we are, suffer ourselves to be excelled by those Mohammedans in such a simple and easy principle? Many of us remember the time, when we, in these our peaceful vales, did not need lock or key on our doors when we were leaving the house, and such is perhaps the case yet, in some of our more distant settlements; but strangers have come into our midst and wrought a sad change in this as in many other respects. When the time shall come that our boys will not break into their neighbors' watermelon-patches anymore, or rob other peoples' apple-trees of their delicious fruit, or steal plums and peaches out of the gardens, then we can tell to such narrators as our friend, this honeybee: "You don't need to go to Turkey for fine stories of honesty and integrity, for, right here, in our mountain home, the boys and girls are already so; other peoples' property is sacred in their eyes. In practising the simple and easy principle of honesty they lay the foundation for the exercise of those great and divine principles, which will make them Saints of the Most High God."

K. G. M.

A GREAT THINKER.—A son of the Emerald Isle wished to present a parrot to an intimate friend. He called on a dealer, who, having just sold his last parrot, persuaded Mike to buy an owl, which he claimed as belonging to a rare and valuable species of parrots. Mike paid \$3 for the bird, and immediately walked off with it to the house of his friend, who was highly pleased with it. About four weeks after, Mike again called to see what progress the Polly made. "And how does she spak?" asked Mike. "She don't spak at all—niver a word since the day you brought it." Mike was off in a jiffy to ask the dealer why the bird didn't speak. "She hasn't spoken one word as yet," said Mike, as soon as he could gain breath. "Oh," replied the man of business, with cool indifference, "he is not a great speaker, but a very great thinker." Mike left nonplussed.

A boy eight years old, in one of our public schools, having been told that a reptile "is an animal that creeps," on being asked to name one on examination day, promptly and triumphantly replied, "a baby."

### HAPPY LIFE.

Life is happy; hear the birds—

Early as the morning breaks,  
Every sweet toned throat of silver  
Into songs of gladness breaks.

Life is happy; see the kitten

Darting in and out the door,  
Racing, rolling, mad with frolic,  
On the sunny, nursery floor.

Life is happy; on the flowers

See the gay, white butterflies;  
In the sweet delight of motion  
How they flutter, fall, and rise.

Life is happy; in the brooklets

See the minnows glance and dive,  
Full of freedom and of gladness,  
All old ocean's tenants live.

Life is happy; see the insects,

Free, and frolicsome, and fair.  
Hovering cloud of blissful motion,  
Filling all the summer air.

Thus for all God's humble creatures,

Happiness was surely meant;  
Let not, then, in sad repining  
Any human life be spent.

"Falls not to the ground a sparrow,

Without notice of your Lord.  
How much more are ye than sparrows?"  
Was our Savior's precious word.

Let us trust Him, then, for gladness;

And, for all His blessings lent,  
Render thankful praise, and give Him  
Hearts and lives of sweet content.

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